The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, JULY 20, 1867. [No. 21.

WEEKLY REVIEW.

—The Bishop of Calcutta takes, it appears, the continental view of the Lord's day, whatever his estimate of Saints' days may be. We refer our readers to an extract in our Epitome, from the *Friday Review*.

—The missionaries of the American Board now in the field have already spent, on an average, more than 18 years in their work. Those at the Hawaian islands average 29¼ years; in Ceylon 23¾; in Western India 18½. The missionaries of no other Society in Western India have reached this average.

—The *Friend of India* informs us that a Church Association has been formed at Calcutta. They have a Litany to be used four times a year, and a Service is to be held on St. Paul's Feast. One object of the Brotherhood is that 'lay communicants may do church work at the suggestions of the clergy.'

—It appears that we were wrong in doubting the report of the return of one of the African converts taken by Dr. Livingstone from Bombay. One has returned and only one, Reuben Smith. He was left behind ill three days from the lake Nyanza. He made his way to the coast under the protection of an Arab caravan, and was sent from Zanzibar to Bombay by H. M.'s Consul.

—Considerable activity has been shown by the Commissioner of Police lately, in deporting the more advanced members of the guild of loafers from Bombay. Upwards of ninety have been sent away within three months. With regard to this plan of relieving the city, we should not forget that reciprocity is cultivated among nations, and that other countries may do to us as we are doing to them, —roll off *their* burden of loaferism upon us.

—The Justices are at length showing signs of a disposition to recalcitrate against the autocracy of Mr. Crawford. The Government of Bombay must envy him the power he has to spend money without asking any body's sanction. The Standing Committee has been a nullity. A Committee has now been appointed to report upon the financial position of the Municipality. Mr. Crawford's report has been 'recorded.'

—There is a form of 'the social evil' which has been so offensively outrageous for some time in Bombay, that no little solicitude has been felt to bring some legislative restraint to bear upon it. We refer to the importation from Europe of women of ill fame, chiefly Hungarian, Wallachian, German and Italian. Since 1864 when the reputation of Bombay for vast wealth went all over the world, this business has been carried on with greatly increased activity. These wretched creatures are brought here from Suez. We understand that there is now a prospect of an immediate check being put upon this horrible traffic, and it is matter of general congratulation that the subject has been taken up by Government. One would have thought that we had stumbling-blocks enough, to make the progress of the Gospel in India difficult, without having our principal thoroughfares filled with women of this class from the countries of Europe.

"A May-Day Missionary Lesson" in our last, was from the *Christian Spectator*.

The Rev. Dunlop Moore, of the Irish Presbyterian Mission, Ahmedabad, left on the 1st inst. for Europe, in ill health. We hope that a visit to his native land may be blest to the re-establishment of his health.

The Rev. A. Shipley, editor of "The Church and the World" has written a tract on Purgatory, and tells us that there is a common agreement among divines who have written on the subject with regard to the following points which are consequently 'of faith:' 1st, Saints are not perfected till the Resurrection; 2nd, not till then are the Damned fully punished; 3rd, those who are neither with the Saints nor with the Damned suffer great anguish; so far sensible that their consciences terribly afflict them, and so far negative in that the light of God's countenance does not shine upon them; 4th, meantime, the souls of those persons are benefitted by the prayers and offerings of the Church and by almsgiving in their behalf; those who have not died beyond the pale of salvation receive mitigation in their sufferings and ultimate release; and, possibly, those who are lost gain a mitigation of their sufferings, which mitigation may last through eternity.

Among the divines who have written on the subject, John, Paul, Peter, Isaiah and other writers of the Scriptures are, we suppose, of little account. We are over and over again told in the Scriptures what and whom to pray for, but never once told to pray for the dead.

The second edition of Mr. Kursondas Mulji's Guzarati work, *Travels in England*, has been brought out in admirable style at the Duftur Ashkara Press. It is beautifully printed and abounds in pictorial illustrations well fitted to give the people of this country an idea of the manners and customs, institutions and works of England. These illustrations have been obtained from London, and are on the whole exceedingly good. This work has been published under the patronage of the Bombay Government. About half of the work is devoted to London; in the 7th chapter the author treats of the social or domestic state of England; in the 8th of the usages of society; in the 9th of the national characteristics of the English people; in the 10th he enquires into the causes of England's greatness; he then sets forth the power, and discourses about the constitution, of England. This book exhibits simply the results of 'the author's personal observation, study and experience during the visit.' The work has not been swollen with translations of English books.—In treating of the causes of England's greatness the author to some extent confounds causes with effects; but in this he is not singular; more distinguished writers than he has done it. This work will doubtless awaken in many a desire to visit England. We congratulate the Guzarati readers of Western India upon this addition to the vernacular literature.

The *Southern Cross* assures us that the Bishop of Salisbury has not in his recent charge used language unknown to the divines of the Church of England. 'Whatever may be the truth of his opinions, they are opinions which have been always represented in the English Church.' Among the quotations brought to prove this, the least to the point is the following from Latimer:

"I say that there is none other presence of Christ required than a spiritual presence; and this is sufficient for a Christian man as the presence by which we both abide in Christ and Christ in us. And the same presence may be called a *real* presence, because to the faithful believer there is the real or spiritual body of Christ; which thing I here rehearse, lest some scorner should suppose me with the Anabaptist to make nothing of the sacrament but a bare and naked sign."

Now it is true that the believer has the real presence of Christ in the Lord's Supper; without it, indeed, it would not be the Lord's Supper. This truth is one which we have often rejoiced to set forth. But the presence of Christ's flesh and blood would not be his real presence; 'flesh and blood cannot inherit the kingdom of God'; 'though we have known Christ after the flesh, yet now know we him no more' thus. What the believer wants is not his body, but Himself, and this, by faith, he finds. Men simply show the grossness of their ideas by using the words 'real presence' to signify the presence of Christ's flesh and blood. Latimer somewhat mystifies matters again in the second sentence, speaking of Christ's spiritual body. By this he must mean the body that Christ now has in heaven: does he mean that the partaker of the sacrament eats a piece of that body? This would be as bad as the error which he denies in the first sentence. 'A bare and naked sign.' What are words but this? But by faith 'the bare and naked sign,' God's incorruptible word, regenerates and sanctifies the soul.

The following paragraph was lately going the rounds of the home papers:

"Remarkable movement among the Jews.—The Jewish Pontiff, H. B. Koyn, 'member of the family of Aaron', has lately returned to Bombay from Jerusalem. He has published a pamphlet entitled 'The Voice of the Vigilant', the object of which is, to persuade the Jews that it is useless waiting longer for the promised Messiah, as this

is Jesus Christ Himself, 'whose doctrine has been spread all over the world without sword or force.' 'The Voice' is said by the *India Portugueza* of Goa to use arguments which are solid and conclusive. 'Compare,' says the Pontiff, 'the Old and New Testaments, and the truth will be seen.' He also adds that he was born in the old law, and under it was elevated to the pontificate; but the light has already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well-founded reasons, that it is in vain that the Messiah is now looked for. Great excitement has been caused among the Jews in Bombay and the Western Coast of India by this publication."

In the year 1860 the Bombay Tract & Book Society published a little work in English entitled 'The Watchman's Voice,' written by Mr. M. B. Cohen, a convert from Judaism, then, (and still) residing in Bombay. He called it "A solemn and affectionate Address to the Children of Abraham, Isaac and Jacob, from one of their own countrymen in the flesh, of the tribe of Aaron." A copy of the work appears to have found its way to Goa, and to have been noticed in the *India Portugueza*. The *Watchman's Voice* became in the Portuguese Journal, *The Voice of the Vigilant*. Mr. Cohen, in his book, tells us that he was brought up as a Rabbi; this is converted into "A Jewish Pontiff." The paper from which we clip the above, introduces it as follows:

"The Christian Missions in Jerusalem are a means of incalculable blessing not only to the inhabitants of that city, but to the numerous visitors to its holy places from distant parts of the world".

It is supposed that the "Jewish Pontiff" was converted at Jerusalem. It is almost a pity to pull away the supports of such an interesting fabric. Mr. Cohen, the author of The Watchman's Voice, received his convictions of the claims of Christianity, while attending Mission schools in India. This book is well worthy the attention of those to whom it is addressed. Its arguments are, as the Goa paper says, solid and conclusive. It has been translated into Marathi. We should be glad to believe that 'great excitement had been caused among the Jews in Bombay and the Western coast of India by this publication.

In all ages men have found it very convenient to make laws and then affirm for them a divine sanction. It need not surprise us that this thing has been done in lands called Christian; for all manner of evil has been done under the pretended sanction of Christianity. Law has an educational power, so that men are influenced by it in their moral judgments, and grow up with strong conviction that what it condemns is odious in the sight of God. A great number of laws bequeathed by the Middle Ages, have been discovered in modern times to be without any such divine sanction, and have been, in the more advanced countries, discarded. But some still remain.

The *Powla* of last week has an article entitled Incest. The article treats of the marriage of a deceased wife's sister. A previous number of that paper mentioned that a Native convert was about to marry his deceased wife's sister; and the article, with its sensational title, has reference to that.

Not one Englishman in a thousand considers that he has any personal interest in this matter, or feels any special incitement to enquire whether the law which forbids marriage with a deceased wife's sister, has or has not any warrant in Scripture. The thing is taken for granted; men grow up with the idea that such marriages are a violation of a divine decree; very few enquire whether there is such a divine decree or not.

There is not a trace of any such prohibition in the Scriptures. The 18th verse of Leviticus xviii, which is sometimes referred to, runs thus: "Neither shalt thou take a wife to her sister to vex her, beside the other in her life-time." What is here condemned is not the marrying of a deceased wife's sister, but the marrying of a living wife's sister. Polygamy was still tolerated, but this form of it was now condemned, though at an earlier period Jacob had married his wife's sister. As a last straw the disputant clings to the 16th verse which is understood to forbid marriage with a deceased brother's brother; and it is argued that this case and the other stand on the same footing. But if this 16th verse virtually forbids marriage with a deceased wife's sister, why in the 18th verse is it thought necessary to forbid marriage with a wife's sister while both are living? The language of the 18th verse implies that there is nothing wrong in marrying a deceased wife's sister. At any rate there is not a word prohibitory of it.

With regard to the marriage of a widow by her husband's brother, it is not absolutely forbidden; for we find in Deuteronomy that there is an actual command to the surviving brother to marry the widow, where there had been no issue of the first marriage; and this command is referred to by the Sadducees in their attempt to disprove, before our Lord, the doctrine of a resurrection. If there had been in the nature of things, any thing absolutely wrong is such a marriage, it certainly would not have been allowed by God in exceptional instances.

Whatever may be at present the law in England, there is no law in India that prohibits the marriage of a deceased wife's sister. The Native Christians have their Bibles in their hands and can judge for themselves what the arguments of the *Powla* are worth. Its attempt to draw down odium on 'another Mission' by the cry of Incest, will be appreciated.

We have nothing to say about the expediency or inexpediency of such marriages. We speak to the one point of a prohibition in Scripture; and affirm that there is none.

The Bombay Guardian.

SATURDAY, JULY 20, 1867.

ELECTORAL REFORM.

The Reform Bill increases the number of electors, generally, we believe 50 per cent, in some instances, 300 per cent. We have not the slightest objection to this; we believe it to be a move in the right direction; but then it needs to be accompanied by reform in some other particulars. Of what advantage is it that a large number of the people are represented in Parliament, if their representatives may only be drawn from the class of the very rich? The *Spectator* points out that the cost of an election, high as it now is, will be greatly enhanced by the passing of the Reform Bill.

"Any one with less than 5,000*l.* a year will be compelled to regard a contest for a great borough as a ruinous extravagance, while a landowner with double that revenue will shrink from contesting a populous county."

The very strange result of a Reform Bill regarded as increasing the democratic element, will be that the House of Commons will be constituted, more exclusively than ever before, of men that are separated from the great body of the people by their wealth. A man with merely the salary of the President of the United States would not be able to represent a borough; would be excluded from the House of Commons. The very name *House of Commons* becomes a great misnomer. Who can suppose that such a body will really represent the people of Great Britain? In one respect the principle of the new Reform Bill is in consistency with its result; for it is money that gives a man the right to vote; a poor man is no man; he has nothing to do with the country but to live and die in it; he is not a member of the body politic. The tendency of this is to intensify the regard for money, already excessive. It is not fitting that a country where there are so many able and talented men in all classes, should inscribe over the portals of her Parliament House, 'no man with less than ten thousand a year may sit in this house.' Alas, for the country, if wealth becomes a synonym for wisdom. The *Spectator says*:

"It is not only the poor who will be excluded,—that the House in its secret heart would probably bear with indifference or satisfaction; it does not believe in Andrew Marvels, and is more than inclined to call any member who lives in lodgings or walks to the House a political adventurer,—but the men of moderate independence, candidates paying income-tax on from two to five thousands a year, who will also be shut out. The House, far too rich already, will be richer still, the field of selection, already narrow, will be narrower yet, and in the mighty hurlyburly, the independent section of the middle class, the minor squires, the professionals, and the young, will find themselves ostracized as if by law from the chance of political life. Every dissolution will be penal, and the aversion to one, already highly developed, will be so intense, that no Government will care to risk the secret alienation of its own supporters."

In spite of ourselves, the words of Christ, "It is impossible for a rich man to enter the kingdom of heaven," recur to mind. Of course we can do nothing with them in this connection. Nobody pretends that there is any manner of resemblance between the House of Commons and the Kingdom of Heaven. But it is certainly a striking fact that the principles of admission to the two should be in terms so diametrically opposed to each other.

We believe that unless a reform can be effected in the mode of conducting electors, so that a poor man may have a fair chance of being elected if he has the other qualifications necessary, it would be better to introduce universal suffrage and the ballot. We should have as much confidence in a body thus returned, as we would have in one from which all but the very wealthy should be excluded.

Sketch of the Life of Shantwun, *formerly a Mahar-Guru, and lately baptized at Malligaum. Written by himself in Marathi.*

[The Rev. C. C. Menge, of the Church Missionary Society, Malligaum, has kindly furnished us with the following translation.]

When I was 18 years old I learnt the Balbodh Marathi Alphabet from a Brahman in Pimplegaum, my native village in the Dekkan. Neighbours then remarked to each other respecting me: This lad will become the founder of a religious sect. About that time the 36th Regiment N. I. passed through my village on their way to Baroda, and I resolved to accompany it and take service at that place.

A certain Mr. Wilson in charge of the Commis-

Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

sariat Department employed me as hamal at Barodah. One day Mr. Wilson saw me reading a tract and asked me, What are you reading about? I answered, I am reading about the name of God. Mr. Wilson continued: God will not hear us, for we are sinners; you must call upon Him in the name of Jesus Christ. I said in reply, I do not know that name. The gentleman said, You will become acquainted with that name bye and bye.

My parents then persuaded me to marry, and after some hesitation I consented to marry in 1818. It was the same year when the fort of Malligaum was taken by the English. At the celebration of my wedding, my father according to the custom of Mahars, killed many goats in honor of Khundobah, and also got a silver image of Khundobah made for me in order to worship it in my family. I remonstrated with my father and said, Why do you spend so much money upon idolatry? My father answered, When you were once very ill during infancy I made a vow to Khundobah that if you should get better I would do this in his honor. I said, very well; Khundobah has ruined you and I will have my revenge on him. My father answered, Do not say so, my son; Khundobah is very fierce and will make your face crooked. There happened to be an eclipse of the moon at the time, and the village Mang went out begging alms and gifts of the people, in order to deliver the moon from the monster Rahu. Some of the people gave money, others clothes; I ran into the house and gave the Mang the silver image of Khundobah. When my father asked me, What have you given to the Mang? I replied, The silver image of Khandobah. When my father heard this he got very angry and said, What! you have given away my great God to a Mang! He then ran at me and beat me twice with his shoes.

I escaped from home and slept all night in the jungle. My father then bitterly cried and cared more for me then for Khundobah. When I heard that my father wished me to come back I came home next morning. As soon as my father saw me, he kissed me and said: Do not act in this way, my son; God will make your face crooked, I said, Father, Khundobah is no God; he was a man. At that time cholera had broken out at Pundherpoor and in other large places. I pretended to be possessed by a certain god. The people began to worship me. My father himself came and said, This is the great God (meaning the one, whom he fancied had possessed me) and fell down at my feet, in order to worship me. I said, Father, this is no god; it is nothing but sham and pretence that I practise. My father then said, Turn unto the great God. I enquired Who is the great God? He answered, Wittobah. I replied, He is not the eternal and holy and unchangeable God. My father asked, Where is that God? I replied, In Heaven; it is the Lord Jesus. Oh! my son, my father said, do not say so; the Pindaries will cut off your arms and legs if you say this; rather say, Wittobah is the great God.

My father died in the year 1824, and I removed to the Camp at Malligaum. When Dudu-Boa, our present Scripture reader Sanfosh at Wudneir, heard that a celebrated Mahar-Guru from the Dekkan had arrived in Malligaum, he called me to Wudneir. I then stayed with him for many years and composed some songs in honor of Wittobah. A book then fell into my hands, containing a dialogue between a Missionary and a Brahman in Poona about the merits of going on a pilgrimage to Pundherpoor. I then composed 125 Abhangs (songs) in praise of Jesus Christ. Bapu Mhasda, a Catechist of the Free Church of Scotland's Mission in Bombay arrived at Wudneir, where some of his relations lived, and was desirous to converse with me about the Christian religion; but I happened to be absent in the Dekkan; and thus Bapa Mhasda left for Bombay without seeing me. He mentioned however to Dr. Wilson that Dudu Boa and I were seeking the truth as it is in Jesus. Dr. Wilson then kindly sent us some tracts and also a letter in which he said among other things, Why do you spend money in going to Pundherpoor, come to Bombay instead. We did not follow the Revd. Dr.'s advice.

In the year 1859, Lakhiram, Bhagoba, Yemaji, and others who had been my disciples, told Mr. Appaji at Malligaum, that there were two persons at Wudneir, who were inquirers after God's truth. Mr. Appaji of the Church Mission, came to Wudneir and asked me, How did you become acquainted with so much of God's word? I answered, I knew long ago that God the Father, the Son and the Holy Ghost (Three in One) was the true God. Mr. Appaji then gave me a Marathi New Testament and told me to come to Malligaum and pay him a visit. I paid him a visit at Malligaum, but soon returned to Wudneir. Mr. Appaji then brought the late Mr. Rogers to Wudneir to converse with me. Mr. Rogers came four times to Wudneir and urged upon me to be baptised. I refused to be baptised; but Dudu-Boa and his son Tukaram were baptised by Mr. Rogers in the Camp-Church at Malligaum. Dudu-Boa's name was changed into that of Santosh, and Tukaram into that of Samuel; but their friends at Wudneir were very angry and refused to associate with them any longer.

About that time Mr. and Mrs. Menge came to Wudneir to examine the native Christians and to see whether any of their friends were inclined to embrace Christianity. Mr. Menge asked Dudu-Boa, whether he knew the 10 commandments and could repeat the names of the 12 apostles. Dudu-Boa then sent for me, and Mrs. Menge asked me, Can you repeat the 10 commandments? I repeated the first commandment. Mrs. Menge then said, Stop, that will do; can you also repeat the names of the 12 apostles? I repeated the names of some, when Mrs. Menge again stopped me and said that will do. She then asked me, Will you not be baptized into the name of Christ? I replied, If God shows mercy unto me, I will. Mrs Menge then said, God has shown mercy unto you; why do you hesitate? My disciples then began to say, Our Guru knows nothing about these things; Dudu-Boa brought the Christian religion into this village. When I saw that all the villagers were against the Christian religion I got afraid, and suddenly left the village by night and fled to Wudel. Mr. Rogers met me on the road and asked me where I was going. I deceived him and did not tell him the truth.

When Mr. and Mrs. Rogers left Malligaum on their way to Mahableshwur I met them at Julgaum, where I had established a small school. Mr. Rogers asked me, When are you going to be baptized? I answered, I shall some day fulfil your wishes. When I was living at Sankarwadi, Mr. Rogers came three times to see me; but at each time I gave him an evasive answer with regard to my desire of being baptized.

Some of my former disciples, who had become Christians, exhorted me to come out and be baptized. They said: You taught us Christianity and now why do you keep back; lay hold on eternal life. You are living at present without God and without hope. Mr. Menge then paid me a visit at Sankarwadi and told me that I should repent and not continue knowingly to break the commandments of God, as this would draw upon me the terrible wrath of God. But my heart was hard and filled with pride, I therefore kept silent. Mr. Menge came again, but the villagers sent me away at once to Pimplegaum, my native place near Yeola, and for 5 years I had no intercourse with any of the missionaries. During that time I once had a dream, which made a deep impression upon my mind. I dreamt that my friend Santosh at Wudneir had died, but that he had become alive again. I then felt ill myself, and being on the point of death I committed my children to the care of my neighbors. Falling into an unquiet sleep, I dreamt and saw in my dream a man clothed in white garments and shining like a star—whether he was an angel or the Lord Jesus himself. I cannot tell, who said unto me: flee not; lay hold on life; lay hold on life! I cried out, Baptism! baptism! because my conscience was troubled. I had myself oftentimes refused baptism, and even warned my disciples against it, altho' I had preached unto them Christianity. On awaking from my sleep I felt a little better, and when I told my dream to my children, my eldest son said at once, Father, if you had died, our neighbours would have cared nothing for us; for even now they hate us because you do not worship idols but sing the praises of Jesus Christ; please to join the Christian church at Malligaum; we will follow you. We were thinking and conversing about this important matter, when Lukas, a Christian schoolmaster at Muckmalabad at the request of Mr. Menge came to my home and asked me, Why have you not yet been baptized? come to Nasik; there is Mr. Price, who will gladly baptize you. I answered, My Christian church is at Malligaum, I have promised to join that Church and I will keep my promise.

Lukas said, Mr. Menge is gone to the Angeneri-Hill for the benefit of his health. I replied, Very well; I will in the meantime go to Wudneir and pay a visit to my friend Santosh and inform Mr. Menge by letter, that I am desirous to be baptized by him. Lukas then prayed with me and left for Nasik. I went to Malligaum, and although Mr. Menge was absent, I met Samuel, the Scripture reader, who informed me that Mr. Menge had just written to say that he was coming back to Malligaum to see me. When Mr. Menge came, he examined me and decided to baptize me on the return of Rev. C. S. Cooke from Mahabaleshwur. Mr. Menge also introduced me to the Rev. Charles Laing, Chaplain at Malligaum, who kindly allowed the baptism to take place in the English Church in the presence of the native Christian congregation and of a few European gentlemen, on the 18th June 1867. My name, which was Bhulsa Boa, was changed at my baptism into that of Shantwun, which means consolation, because I am now comforted and happy by believing with my heart and professing with my mouth, that Jesus Christ is my Saviour.

Camp Malligaum, 15th July 1867.

THE KINGDOM OF HEAVEN. XIX.

"*And there shall be no more curse.*" Rev. xxii. 3.

It is only when the light shines into the darkness that the darkness is apprehended. They that reject the light know little of the darkness in which they are walking. They who are brought out of the darkness know best about it. It is by a conflict with the curse that we get to know it. The power of the Prince of this world is felt (in our present stage of being) comparatively little by those who are his willing subjects. He has palaces lighted with a lurid light—truth and falsehood variously blended; and some of his more finely-tempered subjects are not content until they find themselves in one of these; then looking out of the window, they pity the poor people who wander in darkness; but the lurid light in which they themselves dwell is as disastrously deceptive as the unmixed darkness without. The power of the Prince of this world is felt chiefly by those who turn their backs upon his palaces (Formalism, Priestcraft, Asceticism, Rationalism, &c.,) and, having on the whole armour of God, withstand him. And it is the design of the great Head of the Church, that his people should become acquainted with the curse, in some sense as He is. We are to have fellowship of his sufferings. We are to be crucified with him unto the world and the world unto us. We must join him in the garden, kneel with him, sweat and agonize with him, witness with him before Pilate, be scourged and spit upon with him, carry the cross with him to Calvary, and there be crucified with him. If we suffer with him, contending with the curse, we shall reign with him where there is no more curse. The servant is not greater than his Master. I am no more in the world but these are in the world, to fill up that which is behind of my afflictions.

Perhaps the keenest of all sufferings that are appointed to the believer, and that most distinctly reveal to him the nature of the curse that has dominion over the world, are those that arise from his identification with the truth. Many are so imperfectly identified with the truth, that the reproaches which come upon it, do not affect them very acutely. But others stake their all upon it; forsake all for it; cast themselves, heart and soul, upon it; are more jealous for the honor of God that is involved in it, than they ever were for their own honor; and whatsoever obfuscates and eclipses the glory of the word, distresses them in a way that others can little understand.

This was doubtless the chief element in the sufferings of Jesus. He was the Word made flesh. All the men of influence in the land had

stood against him, as the priests of Baal against Elijah on Mount Carmel. He is not the Word; with us is the truth of God, and by this he is condemned. This was their venture. And they dared to call heaven to witness betwixt him and them. And the great body of the people in Judea stood expectant; impressed with the evidence of his Messiahship; but alarmed by the denunciations of the chief priests, elders and Pharisees; and waiting for the sign from heaven to decide in his or in their favor. Ah, if, on Mount Carmel, the fire from heaven, lightning from some unbidden cloud, had fallen while the priests of Baal were uttering their invocations! What a sword would that have been in the heart of Elijah. Even after the mighty demonstration in his behalf, the mere fact that the heart of Jezebel was unsubdued by it, stripped him of all his joy, and sent him to the juniper tree with a cry that he might be delivered from the burden of life. The truth had been honored, but not so triumphantly as he had hoped. But Jesus had come up to Jerusalem, surrounded by the acclamations of the multitude. They believed that now at last God would so speak as to scatter all doubt, and that His word would be in attestation of Christ and in condemnation of the priestly party. So they escorted him with loud hosannas, and the hearts of the Pharisees began to sink within them.

But lo! at the very juncture, there is to the latter the unexpected dawning of a day of hope. One of the twelve disciples of Jesus, one of his most select and confidential band, one of those that were understood to be far better informed regarding him than any others could possibly be, even Judas Iscariot, he comes to them and offers to betray Jesus into their hands. Is not this a sign from heaven? Could the voice of the Most High be more distinctly heard than in this fact? If one of the elect of the elect, one that knew all that Christ was in secret, one of the initiated, to whom the veiled mysteries of this intended kingdom, were unveiled, if he, after years of companionship, seeks not only to extricate himself from that companionship, but to break up and overthrow the entire system, and surrender Jesus as a malefactor, why, the fire that fell from heaven upon the sacrifice of Carmel was not a more manifest vindication of Elijah than this is of the opponents of Christ. But will this man really betray him into our hands?

Christ comes to the garden of Gethsemane, leaves the eleven, leaves the three, and enters upon the solitary conflict. To die is easy, but to have the truth die with me! That I should be smitten is a small matter, but that God should be seen smiting in me all the words that I have spoken and all that I have done to inspire men with confidence in me, this is the bitterness and the darkness. In falling I drag down with me the edifice of most precious faith built up in the hearts of a thousand disciples. If it were I alone that drank the cup! But when I drink it, the multitude of my disciples drink a cup of fearful disappointment, and the passport of eternal life received from me, falls from their hands as a worthless thing. For their imperfect faith refused to lay hold upon the prediction of my humiliation and death; it leaped over all this as over an unapparent chasm and rested on the heights of glory beyond; and now they are come to the chasm, and can see nothing but its unfathomable blackness. To hang upon the cross and be derided of my enemies is endurable, for I know all the meaning of it; but for my disciples, more or less advanced in faith, for them to see in it a testimony from on high in favor of the chief priests and elders and in my disfavor, this indeed is anguish. Oh, that they would watch and pray, that my remembered words might help them to go though the trial of these days.

What wonder that his sweat fell from him in great drops, though the night was cold enough for fires, even in-doors; and what wonder that he went and came, to and fro, again and again, from the place of prayer to the place where his unpreparing disciples slumbered and slept.

The disciple shall be perfected as his master. Identified with the truth as Jesus was, the believer suffers in the truth, and the more entirely he stakes his all upon the word of God, the more profound becomes his acquaintance with the curse that rules this world.

NOTES FROM AN INTERLEAVED BIBLE.—John VIII. 50. 'I seek not my own glory.' And because he sought it not there was One that sought it. If we seek our own glory, God will not seek it for us. If we seek Christ's glory then shall we be in sympathy with the Father, and our request shall be fulfilled. Some have not the gifts that would obtain them glory; others have; it is a greater thing in these not to seek it. To have the powers and yet be guided in a path inglorious and kept there, this is a trial. For glory and influence run together in our estimation.

51. 'Keep my saying, not see death.' He had previously told them that his words were those of God. The keeping of his word should be to the Christian like the instinct of self-preservation.

53. 'Art thou greater?' The Messiah was to be greater than Abraham. 'In thy seed shall all the nations of the earth be blessed.' Christ raised the dead.

54. Jesus does not say, You take me too literally.

55. 'I know him' is the lie of the heathen; I know him not, that of the sceptics.

56. Abraham kept my word and saw not death. He rejoiced in the anticipation of me. He saw my day when Moses and Elijah did.

59. Supernaturally, it would appear. His hour not yet. While they yet had their eyes upon him, he disappeared.

IX. 1. Sabbath day. So in VIII.

2. 'This man.' Metempsychosis. This seems to the Hindoos the only way of accounting for blindness from birth. The idea had found its way into Judea from Persia.—Blindness from birth is not a chastisement. The man has just one endowment less than his fellows. The parable of Math. XX. 1-16 applies.

3. Do not try to trace all privations to sin.

4. 'The night cometh when no man can work.' We have but one life on this earth, and must be careful to do in it whatever we have to do.—'The works of him that sent me.' The unfinished works of creation; this blind man is one of them.

5. 'The light of the world.' Repeating the words of the previous discourse. But he that sought not his own glory, performs the miracle not in the presence of the scoffers of ch. VIII. but only of the disciples. This new illustration of his words is afterwards made known to the Pharisees, only to show that men love darkness rather than light. This miracle could have been wrought the next day and the wrath of the Pharisees not-stirred up; but light on that very point was needed.

7. He went his way. Rather a striking instance of faith in One almost unknown. 'A man called Jesus' was all he could say about him. Like Naaman, perhaps, he thought the possibility of deliverance, however faint, well worth the trouble of going to the water.

16. 'This man is not of God.' They had a test whereby they could tell who were of God and who were not. All very well, if God has given you the test, and if he gives you the wisdom to apply it. But first be sure that there is no lurking prejudice or partiality in your mind.

NOTES OF OPEN-AIR PREACHING IN BOMBAY.

ADDRESSED an audience, setting forth the nature of God, evidences of man's fall, the inability of man to save himself, what kind of salvation is needed, the prophecies concerning Christ, the relation of the old dispensation to the new, and closing with an outline of Christ's history, his work, teaching and sufferings. A Native of respectable appearance, a young man, then put the following question

What was Jesus Christ?

He was the holy One, without spot or stain.

That is not what I mean. What was his nature. Was he a man or what?

He was God incarnate in a human nature, God manifest in the flesh. He was a man, for he had a corporeal body, he ate and drank; he prayed to God; there are many proofs of his humanity. But he did many superhuman works. By his mere word he gave eyes to the blind and life to the dead. The evidence of his divinity is equally satisfactory.

But if he was one he cannot have been the other. He was one or the other, not both.

Why so? You have an immortal spirit within a mortal tenement. If these can coexist why cannot the divine and human nature.

But every body knows that one thing cannot be another. (He gave some illustration that I cannot remember.)

One thing cannot be another, but how does this hinder that God should become manifest to us by the medium of a human nature? We see that men need the knowledge of God; a thousand contradictory ideas of him are current among them. You surely do not deny that He is able to manifest himself to us. He is almighty.

Prove it.

Prove that God is almighty? He that created the heavens and the earth is surely almighty.

How do you know that he created them? Did you see him do it? Were you there?

If you want this kind of evidence, you will not have it. When God began to create, there was of course no spectator. But even a child knows that all things were made by God.

Did you ever see God? Prove to me his existence.

Do you deny the existence of a God?

Yes, until you prove it.

How do you live and move?

By my own power.

Is it by your own power that the blood flows in your veins? Do you convert the food you eat into blood? Is there not a higher intelligence than your own concerned in your preservation?

ASIA JOURNEL BOMBAY

I deny it.

Why, before you had any intelligence at all when you were an infant, who preserved you?

Nature.

Nature! What is nature? Who made those skies that we see?

They were never made at all. They always were.

These clouds were not there this morning. How came they there?

They came in the order of nature.

So you deny that there is a God. Why do you put a mark upon your forehead and make yourself out to be a Hindoo, when you take away the foundations of all religion, by denying the existence of a God? What is this but hypocrisy?

There is no meaning in this mark.

There is meaning and you know it well enough. By it you declare yourself a Hindoo in belief and practice. By it you say to the people I am one of you. But by denying the existence of a God, you show your opposition to all religious beliefs, all worship.

But if there is a God why do'nt you prove it. Did you ever see him?

Not with my bodily eyes. But I have knowledge of a great deal that I never saw. Do you only believe in what you see? Is there such a country as England?

Oh, we know there is because we have many witnesses. They have seen it and bear testimony. If you have seen God tell us how He looks; what is his colour; his form &c.

I have seen him with my mind. There are things visible and invisible. The spirit of man is invisible. There are things no man has seen, yet all believe in.—But what is the meaning of that uneasiness which you experience when you have done any thing wrong? The self-condemnation that follows on sin? Does not this tell you that a day of judgment is coming when you will have to appear before God?

A day of judgment! All nonsense. I never sinned.

You never sinned. You deny the existence of God, and say you never sinned. Two marvellous things. You deny two things that are self-evident, evident to all. I think if you go into your room, all by yourself, and think over the matter seriously and sincerely, you will perceive that there is a God and that you have broken his commandments and that a judgment day is coming.

Some other things were said which I cannot remember. Not one of the audience spoke a word in condemnation of the man's atheism. They laughed when he laughed and mocked when he mocked. A Parsee set them laughing by putting his hand to his eye after the fashion of a telescope, and peering into the skies after God.

PRAYERS FOR A PUBLICAN.

(Written, by request, for the use of persons hitherto prayerless).

I.

O God, Thou hast created me, thou hast given me this body with which I act and this mind with which I think; and thou hast preserved me and brought me through many trials and dangers, in safety, to this day. My mind is very much in the dark about thee; I hardly know whether thou hearest prayer or not. I have acted for the most part as though there were no good in prayer, for I have lived without prayer. To speak the honest truth I have lived very much as though there were no God; for whenever it pleased me to do or say any thing, it made no difference that thou hadst forbidden it; I did it and said it without caring the least for thy displeasure. I have never made it my business to find out thy will and do it. Is it then true, as some think, that I was created to serve thee, and that the Bible was given to show me how to serve thee? In this case I am a great sinner and have much to answer for. I fear it is so, for my conscience is not at ease; else why am I unwilling to think about religion and read the Bible? It looks as though I were afraid to look this matter in the face. If there is to be a judgment-day, and if I am to give an account to thee hereafter of the way in which I spent my life, it is better that I should know it now. O God, doth thou really hear prayer? Art thou willing to teach me? Will the Bible tell me what thou wouldst have me to do? Is Jesus Christ the Saviour? Is it in his name we are to pray? O God, my Maker, I pray thee to help me to know the truth about these things. I have made up my mind to read the Bible; help me when I read it, so that I may know whether it speaks the truth or not, and what it means.—*Amen.*

II.

O God, I have been reading the Bible, and I cannot help thinking that it is thy word. But many things which I have heard against it come to my mind when I read it, and set me doubting about this and that. But this I now see, that those people who have spoken against the Bible, lived in what the Bible makes out to be a very bad way; and this perhaps was the reason why they disliked it and spoke against it. And I must confess that in reading Jesus Christ's Sermon on the Mount, my own past life looks very bad indeed. I find that I have done almost all the things that he finds fault with, and done them over again without the least scruple or shame; and it seems to me that he is right in blaming them, and I was wrong in doing them. This makes me think that the Bible is indeed the word of God. Then the thought arises that it will be a hard matter for me to break off sinning, and my mind gets troubled, and something seems to say, Leave the book alone, what's the use of making yourself unhappy for nothing? O God, I have asked thee to teach me; let me not be unwilling to be taught; let me not be afraid to know about my sins. Is there not a Saviour? Canst thou not help me? I read that thou wilt give the Holy Spirit to them that ask thee. I think this must be what I want. May it please thee, oh God, to give me thy Holy Spirit. For Christ's sake.—*Amen.*

III.

O God, I begin to see that thou art a great and glorious King, and that I have been all my days a rebel against thee. Because thou didst not put forth thy hand to punish me at the very moment when I blasphemed thy name, or mocked thy religion, or did some other wickedness, I thought thou didst not care. But I now begin to see that thou hatest these things exceedingly, and that thou only keepest back for a while the punishment, to give us an opportunity of escaping thy everlasting wrath. All the time I was doing my best to provoke thee to cut me down. How wonderful was thy goodness and forbearance in sparing such a sinner. I read in the Bible that thou desirest not the death of the sinner, but rather that he should turn from his wickedness and live. I see by my own life that this is true. How comforting is this. I begin to see that thou desirest my salvation, and hast put it into my heart to pray, and to read the Scriptures. Yes, I see that it is not a vain thing to pray. O God, I am very weak. When I read thy word I get some good thoughts, but afterwards the old bad thoughts show themselves ready to come back. O defend me from them. Help me to understand the Gospel. Jesus Christ says, "Come unto me all ye that labour and are heavy-laden and I will give you rest." O help me to come and receive this rest. He came to give his life a ransom for many. He died for sinners. Did he not die for me? Lord Jesus save me and give me a new heart.—*Amen.*

IV.

Lord, I believe, help thou mine unbelief. Help me to keep thy words in my heart that I sin not against thee. Help me to keep in my heart this precious word, 'The blood of Jesus Christ cleanseth us from all sin.' The adversary of my soul tells me it is a very unlikely thing that thou wilt forgive me in an hour the sins of a life; or that Jesus Christ will intercede for me who have despised and rejected him in his Gospel and his people. But I remember that the very Jews who crucified Christ, were invited by his servants to believe on him and be saved; and many of them did so, and received in one hour, in a moment, forgiveness for all their past sins. And the Gospel is for me as well as for them; for every creature. Why should I not then take thee at thy word, and accept what thou so freely offerest. Lord, I will do so. The word is, *Whosoever will* let him take of the water of life *freely*. Lord, by thy help, I take it freely, without paying any thing; and I pray thee, let it take me; let it take my heart captive, and lead me in the way of thy commandments. When temptation arises, let me think of Christ as my friend, close at hand to succour me. Lead me not into temptation. I am easily tempted. What would be no temptation to another, is to me. A very little thing puts me off my guard. I need a great deal of help, a great deal. O God my helper, forsake me not. I trust in thee to do what I cannot at all do. Christ did not die for those who can help themselves, but for those who need divine help and who need a great deal of it. Let me hear thee saying, Fear not, I will help thee. Hast thou not begun a good work in me? oh, carry it on, for Jesus Christ's sake.—*Amen.*

V.

O God, when I fall, when I commit folly, when my anger gets the better of me, or when I allow myself to be overcome of drink, it comes into my mind that there is no use in trying to keep in with thee or to look for the continuance of thy favor. Then worse thoughts still arise and I say, Why did not God keep me from sinning? And what is the use of praying? Let religion alone and do without God as before. But have I not had enough of doing without thee? Formerly I sinned and cared nothing about it. Now it vexes me much when I sin. Is it not a token for good? Does not thy word tell me that there must be a conflict? That the enemy will not lose all his power and abandon the field, the moment we begin to pray? I have much reason to be ashamed and confounded, but there is nothing to be gained by giving up. God will not be against me, if I return to him, but only if I keep away from him. My God, my heavenly Father, I come to thee. Teach me to learn from my falls to hate sin with a perfect hatred, to remember the power of the adversary; to look to Christ continually, and to watch and pray without ceasing. For the sake of thy dear Son.—*Amen.*

Epitome of News.

SATURDAY, JULY 13, 1867.

—The next Overland Mail will close on the 24th inst. at 2 P.M.

—*Southern Cross*: "With Native Christians as with every other body, the worthless portion rises to the surface, is most conspicuous, and by hasty and uncharitable observers is most unfairly assumed to be a fair representative of the whole. Is it not so with the impression made upon the Natives by Europeans? Is not the Native inclined to regard the drunken, profligate European who is a familiar sight to the inhabitants of the bazar as the type of our English civilization rather than the quiet and benevolent Christian liver?"

—*Times of India*; Sholapoor: The Assistant Judge, Mr. R. W. Hunter, who has just gone to Poona, has gained the confidence of the natives in a remarkable degree during his year's service here,

as a thorough, impartial, and just Judge; and many regrets are expressed that he must leave.

—Same: 'In the year 1864, thirty-four slave dhows and other slave vessels were captured on the coast of Africa by Her Majesty's ships—two by the *Espoir*, six by the *Penguin*, two by the *Lyra*, nine by the *Highflyer*, nine by the *Wasp*, six by the *Pantaloon*. A brigantine captured on the west coast had no slaves on board, but was fully equipped, and 550 slaves were waiting to embark from the shore. The *Dahomey*, from Portugal, also captured on the west coast, had only three slaves on board, but 600 were held in readiness to embark. All the other captures were made on the east coast. 1,303 slaves were found on board the vessels captured. Several, however, had no slaves on board, but had landed slaves—one dhow as many as 176. One large Arab dhow from Zanzibar had 200 on board; 28 were captured and the rest drowned. Five of the vessels are described as unseaworthy."

—*Bombay Gazette*; Emperor Maxamilian: "We penned some remarks in our issue of yesterday while still in uncertainty as to the doom of this unfortunate prince, in which we alluded to the fearful mistake committed by Maximilian in the short hour of his prosperity, of condemning to the fate of 'brigands' the Juarists, that is to say, the supporters of the legitimate government of the country. This fatal policy has probably cost Maximilian his life. It is hard to see how the government of Juarez could possibly have allowed him to escape. Upon his head lay a fearful weight of blood, shed through his deplorable error in banning the Juarists. How far his advisers, and the French General in whose hands he appears to have been more a prisoner of state than a free agent, may have been responsible for the line of policy which he adopted at that time, it is not easy to determine at this distance from the theatre of those sanguinary events. It is not at all unlikely that the adoption of such a measure may have been forced upon Maximilian by some of those ferocious Imperialist leaders, against whose will it would have been all but impossible for the youthful Emperor under the circumstances to struggle. Well for him will it be that the sanguinary act which deluged Mexico with the blood of the outlawed Juarists may not have been a voluntary one on his part, now that he has been awfully and prematurely hurried away, by the fiat of the very party whom he thus doomed to destruction, to answer for his earthly deeds before the tribunal of the Omnipotent Judge. The executed Emperor was born on the 6th July, 1832, and consequently had all but completed his 35th year, at the period of his untimely death. He was the second son of the Arch-Duke Francis Charles Joseph of Austria, who was himself a younger brother of the ex-Emperor Ferdinand the First, the same who abdicated on the 2nd December 1848 the throne of Austria, and still lives in retirement in the gloomy old castle of Prague. It is known, the Arch-Duke Francis Charles Joseph, on the same day of the abdiction of his brother, renounced his rights to the succession in favour of his eldest son Francis Joseph, the present Emperor of Austria. He still lives to mourn over the tragical and untimely fate of his second son, the late Emperor Maximilian."

MONDAY,—July 15.

—*Spectator*: "As regards the property left by persons belonging to our Reformed Church since the Reformation, how can it be asserted for a moment that they wished to tie the hands of all future Churchmen who might happen to be Fellows of a College not to associate Dissenters with themselves, when the only obstruction is not in the trust deeds of the Colleges, but in the laws of the realm? Moreover, how silly as well as narrow-minded is this feeling, when we recollect the wide extremes within which the theology of the Church may now vary. Why, all that this restriction does, is to prohibit a College which may already number all sorts of theologians, from Puseyites to Essayists and Reviewers, amongst its Fellows, from choosing a Wesleyan, or a Scotch Presbyterian, or a Liberal Independent. Nothing can be more ridiculous than to speak of this restriction as ensuring unity of theology among the teaching body of a College. The simple truth is, that our Church already contains absolutely as wide a variety of *faiths*, as the nations itself contains.—the exclusion of Dissenters, keeping out scarcely a single type or shade of theological conviction."

—With reference to our remarks about Oxford, the *Parda* pithily inquires, "Would not the cause of religion be greatly strengthened by the *Bombay Guardian's* annihilation?"

—Jonathan Seaman, G. I. P. Railway, is accused of bigamy and perjury by Mrs. Wren.

—At Oodeypore, a Wallabacharyan Maharaja had a dispute with a widow about the ownership of a temple, killed two men in attempting to enter it, and ordered his sepoys to fire upon her. Her servant, sitting beside her in the carriage, was killed but she escaped. This same Maharajah has been trying, by underhand means, to get possession of 3½ lacs in Bombay. He has been put out of caste, for his crimes, says the *Bombay Samachar*.

—Fall of rain in the Fort, up to Saturday, 28 inches.

—Another of Mr. Justice Anstey's decisions has been reversed. We were amazed when Sir Bartle Frere elevated a person of Mr. Anstey's antecedents to the Bench.

—*Bombay Gazette*: "The days of the House of Lords have departed as distinctly and irrevocably as the days of the megatherium and the dodo."

—Connected with the churches of the American Mission in the Madura district, there are 1180 members. The adherents are 6274. The total population is 1,800,000.

TUESDAY,—July 16.

—The Chilka Lake canal has been opened. The *Madras Times* says: "This work was sanctioned by special request of His Excellency the Governor of Madras for the relief of the distressed during the late terrible visitation, and was approved of by the Supreme Government at the end of June 1866, while His Excellency Lord Napier was present on the spot to verify with his own eyes the necessity thereof, and the great benefit likely to accrue from a work of such great public utility.

"This work was many years ago projected by the great hydraulic Engineer Sir Arthur Cotton, but required the pressure of famine and the energy of our present Governor to launch it into existence;—nothing was done till the 6th of August 1866, and then it was difficult to find the line of canal, as the whole country had been submerged by the heavy monsoon rains."

6,000 coolies were employed upon it.

—*Englishman*: "It is not alone in the neighbourhood of Bahrein that the active and intriguing influence of the Emir of Riad is making itself apparent. As our readers know, the murder of the late Sultan of Muscat was followed by a brief contest between his brother Syud Toorkee, and his son Syud Salim, for the throne. Toorkee was defeated, and subsequently attempting a landing at Muscat itself, was repulsed after a conflict which scarcely deserved the name. His repeated ill fortune, however, has not apparently discouraged this Chief, as in spite of his pledge to the English to abstain from any further acts of rebellion, he set himself to win over the Sheikhs of the various sea-port towns, and now, we are informed, has secured the countenance of the Prince of Nejd. The Wahabees claim sovereignty over Oman, and have for many years made the payment of tribute a pretext for numerous aggressions, and it would now seem that, dissatisfied with a nominal superiority, they are determined to take actual possession of the country. Their ambition has, no doubt, been fostered by the anarchy and weakness resulting from the murder of Syud Thowaynee, and the quarrels between his son and brother."

—Of the Brinjaries, living on the Northern border of the Nizam's territory, the *Indian Daily News* says: "Whatever ideas of a future existence, and of a Supreme Being they may possess, it does not interfere with the religious worship with which each priest is regarded. The priest prophesies, grants prayers and punishes, and professes to perform a number of other divine duties. As it very frequently happens, however, that these prophecies and ordinations are not fulfilled, resort is always had to the excuse of counteracting evil influence, which is said to be represented in some unfortunate victim who is not, however, sacrificed as in druidical days, but is simply destroyed, because he is supposed to be the incarnation of some evil power; very much the same reason that the wizards and witches of the middle ages were considered obnoxious and deprived of life. On the non-fulfilment of a prophecy, the failure of a crop, the approach of pestilence, or the evidence of any misfortune, the priest is immediately resorted to, who, after pretended meditation, oracularly signifies a certain individual of the tribe as being the responsible cause of the evil. The person implicated is, of course, immediately regarded as the enemy of the community, and is summarily sentenced to death by the unanimous voice of the people, who regarded the opinion of the priest as final and emphatic. The relatives of the victim are then called upon to deliver him up, and of course, readily do so, as any opposition would incur divine displeasure, which, under such circumstances, would be considered equivalent to the disposal of half a dozen other lives."

They kill many of their female children.

—*Delhi Gazette*: "There is a Medical Mission in Kashmeer which is particularly obnoxious to the authorities, and as, notwithstanding the most stringent orders to the people not to seek advice there, and the posting of sentries to prevent their doing so, those who are sick will persist in visiting the medical missionary, the Dewan has, as a last resource, prevailed on Major Cracroft to recommend the closing of the dispensary, for a while at least, to prevent the carrying of cholera (which they maintain prevails in Sreenuggur) from the town to the European quarter. If cholera were really present the measure would be defensible, but when we mention that the most careful enquiries have failed to discover a single case of cholera in the town, our readers and the public will fully understand the object with which the British official has been duped into adopting the views of the Maharaja's representative in Kashmeer.

—A house in Khetwadi fell on Sunday last.

—A wall fell down last night, injuring a woman.

WEDNESDAY,—July 17.

—China, via Galle: The U. S. ships *Hartford* and *Wyoming* visited the scene of the wreck of the *Rover* on the south cost of Formosa. A landing was resisted by the natives, by whose fire Liqutenant-Commander Mackenzie was killed."

—*Friend of India*: "The Secretary of State declines to send any of the transports to Kurrachee, so the large body of troops going home by the Indus will have to proceed by coasting steamers to Bombay instead of direct from Kurrachee to Suez."

—Mr. E. B. Cowell will, it is thought, be the Cambridge Professor of Sanscrit.

—*Friend of India*: "A Mahratta calling himself Jung Bahadoor, gave himself out as a member of the Sattara family, and had succeeded in setting on foot a not inconsiderable conspiracy, having for its object the overthrow of the Nizam, and the restoration of the Mahratta power, when he was arrested by the officers of the Hyderabad durbar on a charge of treason. His trial speedily followed, and resulted in a sentence of transportation for life. Sir Salar Jung has deserved well of his master, and of the British Government, by the steady way in which he has checkmated the disaffected since the mutiny, and kept down the many elements of disorder which exist within the dominions of the Nizam."

—A Bhattia gave Rs 7500 for a bride, who turned out to be the kept mistress of one of the contracting parties. He is prosecuting the latter.

—Dr. Norman MacLeod is expected to visit India next cold season.

—Colonel Fytche, Chief Commissioner of Burmah, has issued a circular to heads of departments requiring them to notice all cases of officers keeping concubines. This scandalous practice prevails to some extent there, and the Chief Commissioner seems determined to put it down, even if it involves the dismissal of officers. This is a most praiseworthy movement.

—Some Roman merchants waited upon the Pope to ask that measures might be taken for the repression of the brigands, and suggested the formation of a National Guard. 'This proposition' said Pius IX. '*mi fa vomitare.*'

—The *Bombay Gazette* hears from Labore that Col. Elphinstone has met an adverse verdict in his prosecution of Leitner for libel.

—The *Englishman*: "We hear that the Rajpootana Railway will most probably run from Neemuch direct to Delhi, passing through the territories of Kishengurh and Ulwar, and following for the first half of the route the old road from Neemuch to Ajmere."

THURSDAY,—July 18.

—*Friday Review*: "On last Wednesday morning we were not a little startled at reading the following in the columns of our contemporary the *Indian Daily News*: "The half-yearly examination of the pupils of the Baranagore Hindu School, and the distribution of prizes, came off on the 7th instant. There was a large gathering

both of Europeans and Natives on the occasion. Amongst others were observed the Right Reverend the Lord BISHOP of Calcutta in the Chair, the Hon'ble J. B. PHEAR, Dr. D. WALDIE, WILLIAM SHORT, Esq., * *

"His Lordship examined the boys of the first and second classes for a short time, after which the attention of the meeting was called to the recital of certain speeches by some of the lower class boys who acted their respective parts remarkably well. After the prizes were distributed, his Lordship made a few observations, immediately after which the meeting dispersed. Remembering that the 7th instant was a Sunday, on reading the above we said to ourselves,—'Surely, there must be a clerical mistake in the date mentioned. It cannot be the 7th, it must be the 6th instant. For how is it possible to suppose that a Bishop, the head of the clergy in India, should preside at the examination of a secular school of Hindu boys on a *Sunday*?' We, accordingly, made enquiries on the subject, and were, to our infinite surprise, assured by a gentleman who was present on the occasion referred to, that the Right Reverend the Lord BISHOP of Calcutta did *in propria persona* preside last Sunday at the examination of the Baranagore Hindu School. So after all, said we to ourselves, it is no clerical mistake, but an episcopal blunder.

"His Lordship should have remembered that his conduct would be noticed with eager eyes by his clergy, the Anglo-Indian laity, and by the native population. Some of the clergy would undoubtedly reason in the following manner—'If the Chief Pastor of the land drives out seven or eight miles on a Sunday to examine Hindu boys in Grammar, Geography and Arithmetic, and to witness juvenile theatrical exhibitions, what are we, under-shepherds as we are, that we should be such sticklers for the Sabbath? What prevents us from getting up Sunday Literary Clubs, Sunday Debating Societies, and aye, Sunday picnic parties too? Why should we not have field sports and music concerts on Sunday?'"

—*Times of India*: "Though there is no proof that the Shah of Persia has in any way aided Shere Ali, the Ex-Ameer of Affghanistan, in his recent attempts to oust Afzul Khan, there are grounds for suspecting that he is at least a close and observant watcher of all that is taking place in that country. The Shah has long been desirous of re-uniting to his dominions the province of Seestan, which lies to the southwest of Herat, and which though now Heratic, was formerly a province of Persia."

—The king of Burmah's letter to the Viceroy: "The ornamented scroll on which the letter was written was placed in an ivory tube about eighteen inches in length and rather over two inches in diameter, the surface was marked in circular flutings, and the case was closed with a properly fitting top made to screw on. This very tube was encased in a cover of cloth of gold, and that again, in a case or bag of thick crimson silk."

—*Englishman*: "We hear that the negotiations for the restoration to their country of British subjects sold into slavery in Nepal, have resulted in the Maharajah Jung Bahadoor's making over to the British authorities 556 women and 92 men, who had been bought by the Nepalese Government for servitude in the mountains."

—Portions of three houses fell down on Tuesday.

FRIDAY,—JULY 19.

—The *Indian Daily News* sketches the career of Juarez. An Indian by birth he went to Oaxaca as a muleteer's servant, was there educated by a merchant, became a law Professor, a member of Congress, Governor of Oaxaca. "In this capacity, we are told, he evinced good administrative talent and made many reforms, causing schools to be established in every village, opening new roads, and encouraging mining and manufacture. In 1852 he was President of the Institute of Oaxaca, a position he did not long hold owing to the hostility he showed to Santa Anna's despotic government, by which he was banished. After a short residence in New Orleans he returned to Mexico when Alvarez and Commonfort raised the standard of the constitutional party, and in 1855 became the Secretary of State for the department of Justice and Public Instruction. Defeated of the presidency in 1857, he succeeded in obtaining it in '59 after the flight of his rival Commonfort, and promulgated his celebrated "Laws of Reform," securing religious liberty, establishing independence between church and state, legalizing civil marriage, declaring the real estate of the church to be national property, and suppressing conventual establishments. These measures provoked the priests, who found a champion in the soldier Miramon. A civil war took place which ended at the battle of San Miguel (1860) in the triumph of Juarez. After this all promised peace—but suddenly a cloud came. The French landed, and we know the sequel."

—A fete given by Baron Hausmann in Paris the other day, cost £36,000.

—*Times of India*: "We hear that an embezzlement of a large amount has been committed in the Poona branch of the Bank of Bombay; and that the Parsee cashier was taken into custody on suspicion."

—Deaths last week, 259.

—*Times of India*: "Early yesterday morning a vessel was observed from the Colaba lighthouse, apparently between the islands of Henery and Kenery, and from her position it was evident that she must have run ashore. The steam tug *Sind* was at once sent off to render any assistance that might be possible, Commander Robinson, of the Master Attendant's department, and Mr. Corke, being on board. The weather, however, was so thick that the steamer had to return without communicating with the vessel, and up to a late hour yesterday evening her name was not known. A ship that arrived yesterday afternoon reported having seen a large vessel ashore in the vicinity of Alibagh, with the sea breaking over her. As near as could be be ascertained, she must have struck close to where the *Dic Vernon* was wrecked last monsoon."

—The *Gazette* adds: "In the evening the steamer *Sind* again put to sea, with Commander Robinson and Mr. Smith on board. On reaching the inner light-ship, however, it was deemed expedient to come to anchor until morning, when it is intended to make another attempt to reach the wreck."

—40 inches of rain had fallen up to yesterday morning, in the fort.

—*Bombay Gazette*: "The British ship *Indian Chief*, Captain J. Smith, which arrived in harbour yesterday morning from Calcutta, reports that she picked up four men and a boy belonging to the ship *Spirit of the Deep* which was lost off Achen Head."

—*Times of India* supplement: "The Steam-tug *Elephanta* under the charge of Capt. Morland, and the *Sind* under Commander Robinson, left Bombay for Kennery between 2 and 3 o'clock this morning and have just returned (11 A.M.) reporting that not a vestige of the wreck was to be seen. Whether or not any of the crew have succeeded in reaching the mainland remains to be seen, but we regret to state that no tidings of them have yet been received, nor is the name of the unfortunate vessel even known.

"The two tugs had each a life-boat in tow lest their assistance should be required, and as the *Sind* put her ensign half-mast high immediately she returned it was at once known that some disaster had occurred. We regret to report that about four o'clock this morning, when off Kennery, a tremendous sea struck her, capsizing the life-boat, and throwing the entire crew, consisting of thirteen Chinese, into the water. Every effort was made to rescue them, but the darkness of the night and the severity of the weather rendered the task a matter of such difficulty that only two of the unfortunate men were picked up. About an hour later, the life-boat in tow of the *Elephanta* also capsized, and three of the crew thrown into the water, but fortunately the whole of them were rescued. Soon after daylight, all signs of the wreck having disappeared, the tugs returned to Bombay, and on their way the *Elephanta* picked up one of the crew of the *Sind's* life-boat. The remaining ten must have met with a watery grave. So rough was the weather that the *Elephanta* was compelled to anchor her life-boat off Kennery, and return to Bombay without her. This life-boat, unfortunately, has had a large hole knocked in her bottom."

TELEGRAPHIC NEWS.

—*London July 3rd.*—The motion brought forward in the House of Commons by Colonel Brett, for producing copies of the proceedings of the Simla Court Martial, has, on the motion of Sir J. Pakington, been referred to a committee.

At an adjourned meeting of the English shareholders of the Bank of Bombay, the deputation appointed to wait upon the Secretary of State for India reported their impression that the Home Government would not sanction either the amalgamation or reconstruction of the Bank without the consent of the English proprietors.

An important debate has been held in the French Chambers on the reorganisation of the army.

4th.—The Jurors of the French Exhibition have awarded the gold medal to India for the cultivation of cotton during the American war.

Government have accepted Earl Dudley's offer to place his house at the disposal of the Viceroy of Egypt during his stay in London.

A grand entertainment is to be given at Guildhall on the 18th inst., and a ball at the India Office in July, in honour of the Sultan.

Advices from New York state that Congress had re-assembled at Washington.

Mexican advices state that the Liberals have captured the cities of Mexico and Vera Cruz.

The execution of the Emperor Maximilian is now officially confirmed, and the Court festivities in London and Paris are stopped in consequence.

5th.—A memorial has been received by the Government from certain Cingalese requesting that Ceylon may be converted into a Crown Colony with representative institutions. The Government have replied that the request is inadmissable, Ceylon being more Indian than Colonial.

The execution of the Emperor Maximilian has excited a profound emotion throughout Europe.

To-day's *Times* contains another strong article on the Orissa Famine.

Prussia and Russia have granted a concession for a new telegraph route to India, *via* the Black Sea, in conjunction with the Persian Gulf cable, as a special line between England and India.

Another Company is also forming for a line to India *via* Gibraltar.

6th.—The amendment to the Reform Bill in favour of cumulative voting, which was brought forward by Mr. Howes, has been rejected by 314 to 173 votes.

All the European Courts are going into mourning for the Emperor Maximilian.

The Bombay Mail of June 9th was delivered in London to-day.

Stock of Cotton 740,000.

10th.—The Reform Bill has passed through the Committee.

The Viceroy of Egypt has paid a visit to the Queen at Windsor.

Latest advices from America state that the Mexicans had refused to deliver up Maximilian's body.

11th.—An animated debate has taken place in the French Chambers upon the Mexican expedition.

It is officially announced that Omar Pacha has occupied the mountains of Sphakia, and that nearly all the districts of Crete have now submitted to him. Earl Derby gave a grand banquet to the Viceroy of Egypt yesterday.

12th.—Earl Derby's entertainment and the banquet at the Mansion House in honor of the Viceroy passed off very brilliantly. The Viceroy replying to a toast, said that the progress made by Egypt was due to England, and he only acquitted the debt in granting facilities for the passage of English troops through Egypt, on their way to and from India.

Sir Stafford Northcote, in replying yesterday to a question by Mr. Watkin (M. P. for Stockport) relative to orders that had been issued regarding the land tax, said that no part of India likely to be affected by canal water had received a permanent settlement of the land tax. He also said that he had not receded from the policy of his predecessors in this matter, but had only defined their meaning.

The number of Belgian volunteers who have arrived in England is two thousand four hundred.

The *Delhi* with the outward mails of 3rd July left Suez for Bombay on the 11th instant.

13th.—The Sultan has arrived in London, and has been received with great honours and enthusiasm. He visits Her Majesty the Queen at Windsor to-day. The Belgian Volunteers who are now in England are being everywhere *feted*.

Miscellany.

—From the Jewish Records of the London Society: *Biographical Sketch of old Hannah Sarah.* Of her early history little is known, except that she was of a respectable family in Russia, and only left that empire to wander in various countries of the old and new world, when her husband had faithlessly left her and his native land, without having given her a bill of divorcement. In searching after him, and engaging the assistance

ARCHIVE http://Archivebeta.Sakhrit.com
Digitized by the Arya Samaj Foundation Chennai and eGangotri
on 28 February, 2020

of rabbies of notoriety amongst the Chasidim, she spent much of what she possessed. At length, with her second husband, she took up her abode in Bucharest, when this was still a kind of Eldorado in these parts. At that time she kept a respectable and hospitable house; and in her rabbinic piety exercised herself in doing acts of charity and kindness, supposing thereby to gain some merit before God, as a kind of counterbalance to her sins against Him. I have repeatedly heard those acts of hers spoken of by Jews and Jewesses—such as enabling poor young people to marry, and adopting and training poor children at her own expense.

Then the great fire of 1846 overtook and swallowed up her earthly stores, as it did that of hundreds more. More than half the city was burnt down, of which a number of ruins may yet be seen and left her a poor *blinded* old woman, and her husband a victim to intemperance. Her path now became one of bitter sorrow and helplessness, for she was no longer able to quiet her conscience in rendering help and assistance to the needy and indigent; but had to ask help for herself at other people's doors, though still remaining a pious-minded rabbinical Jewess.

It was thus that she found her way to the doors of the mission-house, somewhere about 1859. In asking for temporal relief she met with those who proffered to her *also* spiritual help, knowing that she also had an immortal soul to save—as precious in God's sight as that of the monarch on his throne. At first, she evidenced the most determined intention to maintain her own religious views and prejudices, and not to be moved in the least from them—not even a glass of water would she drink in our abode, lest she should be contaminated. The word of truth, however, was persistently communicated to her from time to time, as she could bear it; line upon line and precept upon precept, especially by one of the converts of this mission. She was the more particularly attentive to this convert, because she spoke to her as being herself a Christian Jewess, and in no wise ashamed of her nation and people, whilst she told her of her own experiences—once far off and an alien to the truth as it is in Jesus, but now believing and rejoicing in Him as the sure anchor of her hope. The conduct of my own little boy, in rendering her help from his pocket-money without wishing to be seen or to be thanked, also made an impression upon her mind which she could not forget, it was so contrary to rabbinic training and usage, where alms-giving is considered meritorious. Gradually her mind began to be influenced and her spiritual vision enlightened, so that at length conviction followed, whilst her heart opened to the reception of the truth. One day, after she had as usual been spoken to of Jesus' blood and righteousness, as the only means of salvation, she raised her sightless eye-balls heavenward, and with clasped and uplifted hands spoke of the abundant reason she had to bless and praise God for having led her to the doors of the mission-house, for, she added, "Now I know that I am a poor sinner, which I did not know before, but I also know that Jesus died for sinners and for me, which was before unknown to me;" and this "Jesus died for me also, was the Alpha, Omega, and centre of all truth to her ever after, together with "my Redeemer liveth. This was indelibly fixed upon her heart and mind, and she clung, and loved to cling to it like the limpet to the rock.

On my return from the Holy Land in May 1862, where also I was privileged to preach the Gospel to Jew and Gentile, both publicly and privately, in Jerusalem and in Hebron, she began to importune me for baptism. After repeated intercourse with her, I was convinced in my own mind that the Holy Spirit of God had indeed accompanied the spoken Word with His demonstration and power to her soul, and nothing remained for me to do but to accede to her wish, and consequently, June 3rd, 1862, I admitted her by baptism into the visible Church of Christ, when she received the significant names, Hanna Sarah.

The following Sunday was a day not to be forgotten, the Jewish community was convulsed, and the chapel, the house, the yard, and the street were crowded with Jews, who became so violent that the police had to act. At half-past ten at night the last of the successive crowds was spoken to and induced to disperse, and all in consequence of our convert's baptism. Her great age, and her well-known character, made it the wonder of wonders. Days of bitter persecution followed. Stones and mud were thrown after her, curses, and "you crazed one," were hurled at her by her own sex; and her own husband, with whom she had lived thirty-six years, driven to desperation by the taunts and buffetings of his co-religionists, struck her to the ground, beating and kicking her, and then forsook her. (Later he came back and lived with her until the end, tending her as no nurse would.)

Her manner was striking, in the face of this reproach for Jesus' sake. She would coolly shrug her shoulders and reply, "I did it for my own soul's sake," or "May God Almighty help you, that you may became as crazy as I am." For her husband she prayed much, and frequently would remark, "He will become ours you will see, for the Lord Jesus has promised that we shall be heard if we pray. He must give him to me."

When she had the opportunity, she would endeavour to persuade others to do as she had done, and tell them that "They would have eternal life and be with the Redeemer;" and when she heard that another Jew was about to confess Christ and be baptized, she would exultingly rejoice.

As time advanced, many Jews and Jewesses showed an interest in her case, whilst she gradually approached to second childhood. When speaking, in her infirmity, childishly, if any one mentioned to her the dear name of Jesus, it was touchingly affecting to behold how her whole soul would become aroused and animated. Thankfully and yearningly would she then speak of Him, as having shed His blood for her, as cleansing her from every stain of sin, and of His taking her to be with Him, and to behold His face.

Apoplexy at length seized upon her, but only on one occasion did she complain of pain, she was sensible to the end. Her faith in her dear Redeemer was unwavering to the very last hour, as also her peace and joy in the assured hope of eternal life. When flesh and hope were failing, and her frail tenement breaking in the iron gripe of death, the uttered name of Jesus striking upon her ear, filled her with joyous love and desire. Her end was peace on the 20th November, 1866.

Truly in her this mission can rejoice in a soul saved, and take fresh courage for the future.

—*Missionary Herald* for June:

Western Turkey. Mr. Herrick writes from Constantinople, that on the first Sabbath in March six persons were received to the church in the city proper, representing four distinct nationalities,—Turkish, Armenian, Greek, and Bulgarian. Two of these, however, Ahmed Agha and his wife were baptized six years ago, but not enrolled as members of the church. In his work among Mohammedans, Mr. Herrick states that he has now "more calls from inquirers, and more personal communication with the people, than at any time, certainly since the persecution of 1864." Besides Turkish Mohammedans, he has conversed with, and seen at his service, at least one Mussulman from each of the following nationalities—Arab, Persian, Circassian, Georgian, and Bosnian.

Mr. Haskell, of Philippopolis, wrote on the 29th of March, that the attention of pupils in the school there to religious instruction increased considerably after the "week of prayer." They had held "room prayer meetings" for some weeks before that time. One was admitted to the communion in January and another in March; and "strong hope" is entertained respecting four or five others, that they are converted persons. Some pleasant indications have been noticed upon mission tours, and it is said, "the work among the Bulgarians seems to be decidedly advancing."

Mr. Bryant, of Sivas, gives pleasant accounts of increased efforts by the Protestants there and at Zara, to support their own institutions, and in other ways to do good.

Central Turkey. Mr. Schneider writes from Aintab, that one of the church members was recently sent to labor in Hassan Begli, in the mountains west of Aintab. On his way he met with twenty inhabitants of Zeitoon, with whom he spent most of a night in religious conversation and prayer. "They earnestly entreated him to accompany them to their homes." Passing through a village which he entered with fear, as the people have heretofore manifested much enmity against the mission helpers, he found their feelings so changed that they now begged him to remain, in "compassion to them and their children." At Hassan Begli, the people received him with great joy, and sat up till ten o'clock at night talking with him. "The most lively interest has been manifested there, and the prospects of the gospel are most cheering." Mr. Schneider adds: "Eight persons give decided evidence of the work of the Spirit in their hearts. Some of them are seen praying among the bushes, and five of them have the New Testament and hymn-book in their bosoms while ploughing the the fields, thus studying their lessons to recite them on returning home; while others are heard to sing their hymns under the shade of the trees. Not only in this place, but judging from what we learn, in other points of that mountainous country, also, the people are ready to receive the gospel. But where are the men to occupy the openings?"

A letter from Mr. Powers, now at Marash, gives a cheering account of the condition of that field, and contrasting it with places which have been of late without suitable missionary supervision, presents a strong plea for reinforcements.

Eastern Turkey, Mr. Pollard, of Erzroom reports trying cases of persecution at the out-station Chevermch. At Erzroom, it is said, there are encouraging appearances. A daily prayer-meeting, established last November, has had an average attendance of twenty-five for some months; and during the week of prayer as many as fifty were sometime present. One person has been recently added to the church, and two others stand propounded. There are pleasant appearances among the Greeks at Erzroom, as well as at Trebizond.

DOMESTIC OCCURRENCES.

BIRTHS.

CAMPBELL—July 7th, at Malligaum, the wife of Lieut-Colonel E. Campbell, Commanding at Malligaum, of a son.

ANGUS—At Poona, on the 14th inst., the wife of the Rev. Robert Angus, Free Church Mission, of a son.

MARRIAGE.

HYNES—WRIGHT.—July 13th, at Byculla Church, by the Rev. G. C. Reynell, Frederick Margusson Hynes, Esq., C.E., third son of J. L. Hynes, Esq., late Assistant Accountant General, retired, to Emmie Elizabeth, eldst daughter of Edward Wright Esq., of the Paper Currency Department, and late of Adelaide, South Australia.

DEATHS.

NICHOLSON—June 4th, at Liverpool, William Henry Nicholson, late of Bombay.

STAVELY—July 12th, at Poona, after a few hours' illness, Robert Napier, the infant son of Sir Charles and Lady Stavely, aged 8 months.

CHAPPLE—July 13th, at Malabar Hill, of congestion of the brain, Edward Chapple, Esq., Solicitor, High Court, aged 35 years.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Supplies just received:	Rs.	As.
British Workman, bound, for 1865	0	12
do. do. do. do. 1866	0	12
Band of Hope Review do. do. 1865	0	8
do. do. do. do. 1866	0	8
Children's Friend do.	0	12
Infant's Magazine do.	0	12
Gospel Trumpet do.	0	6
British Messenger, do.	0	12
Ryle's Spiritual Songs. Series I. and II.	1	9
Curtis' Elements of English History	0	8
The Wide, Wide World, Old Helmet, Golden Ladder, Queechy, Melbourne House, all by the same author, each	2	0
The Chronicles of the Schonberg—Gotha Family	3	8
Diary of Kity Trevilyan, Winifred Bertram, Draytons and Davenants, by the author of the above, each	3	8
Original Tables and Sketches, by Mrs. Prosser	1	2
My Box of Books.	0	12
Illuminated Texts, in gold and colors; per packet,	0	9
Christian Chaplet, gift book, Morocco,	3	8
Christian Wreath, do. do.	3	8
British Quadrupeds, colored plates	1	12
Historical Sketch of India, by Trevor	1	4
Our Life, illustrated by pen and pencil	4	8
The Prodigal Son by Dr. James Hamilton, with illustrations,	4	0
Tinling's Six Addresses	0	6
Tinling's Arrows for the Heart, Nos. 2 & 3, and Gospel Addresses, each *one anna.*		
Sea and Land, by Gosse	2	13
Winslow's Morning Thoughts, 2 vols.	2	8
do. Evening do. 2 vols.	3	0
Ryle's Tracts, per packet	0	8

Depository, Verge of the Esplanade.

Printed and published for the Proprietors, by WILLIAM BOYD, Manager, at the ORIENTAL PRESS, Bombay July 20th, 1867.